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DECLARATORY  
CONSIDERATIONS

Upon the

Present State

OF THE

A F F A I R S

OF

ENGLAND.

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By Way of

S U P P L E M E N T.

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CONSIDERATION  
OF THE  
AFFAIRS  
OF  
ENGLAND



# DECLARATORY CONSIDERATIONS

Upon the Present State of the Affairs of  
ENGLAND.

**O**UR first Conversation and Discourse having produced what you see, it happen'd that the diversity of Judgements, which was past upon it, has been the subject Matter of this second, in which I said, that the Censors of my writing were divided into two *Classes*, viz. into those who condemned the Matter and the Publication of it, and into them, who highly approved of both, but they would rather I had more enlarged my self upon some Considerations to bring the Parliament to the re-uniting of Conformists and Non-Conformists, without which we must neither hope, nor expect that the Papists should leave off the design that they have had in hand for these so many years, of bringing Popery into *England*, by such wayes, as it even gives one a horror but to mention. The Result of our second Conversation was, that we fell upon some Propositions, which might give much satisfaction to the Censors of the latter *Class*, who find no other fault in my Writing, but that I was not more prolix in those things I have told you of. 'Tis a Subject, upon which, you, who have frequent Conversations with Parliament Men, of greatest merit and eminency, ought especially to insist upon: Tell them then, that in truth both you and I have found the last, and, I hope, shall find these succeeding Members to be filled with these two good designs, whereof the one is to oppose themselves to that which the Papists have long been projecting. *Viz.* To  
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bring Popery into *England*, whatsoever it costs them, and rather than fail or miss of their project, to make use of Sword, Fire, and Poison, and to Massacre those that stand in their way to hinder them; and not so much as to spare the sacred Person of the KING, (who is the Lords anointed, and whom he hath hitherto preserved as the Apple of his Eye, and whom, I hope and pray he will long continue among us) and those of the Royal Family, if they are any obstacle to their designs: You and I, I say, shall find them strongly engag'd in the said design and resolution of bringing it to a happy success, by the establishment of the Protestant Religion in such a manner, as may perpetuate it, and transmit it to Posterity, without any further disturbance or perplexity, and which may be inviolably fastened to the crown of both this, and all our other Kings, that shall come after him. The other design is to procure in the Civil State, Peace, Liberty, and Riches to the People, in putting bounds to *Monarchical Government*, which altho it be the most excellent in the World, hath a natural inclination to that which is Arbitrary.

BUT neither you nor I have as yet found, that those Parliament Men have thought upon putting the Protestant Religion on its true and solid foundations, whilst we saw them resolved to make it descend to Posterity, in the same constitution and posture in which they find it at this day, without any Change or Alteration, and in that perpetual variance and discord between the Conformists and Non-Conformists, and with all the Corruptions and Abuses, which are known to be in the Church of *England*, tho the confirmation and conservation of this Posture of the Church be incompatible with the design of vigorously opposing the bringing in of Popery into *England*, and this Truth, that I have delivered is indisputable: to wit, that the Papists will be always in the attempt, hope, and expectation of getting in, and making to be predominant.



nant the Roman Catholick Religion in the Kingdom, whilest that such division of Parties shall continue, with as much, if not more, distance, animosity, and hostility from the Conformists to the Non-Conformists, as is found between *Rome*, and one of these two Parties: And whilest there shall be retained in the Church of *England* so great a nearness and affinity with her as to Ceremonies, and exteriour Government.

THEREFORE to remove these obstacles, which hinder the re-union of these two Parties so heated one against another, and which makes, *ut dum singuli pugnant, omnes vincuntur*, and will make that the Oppositions to the designs of *Rome*, shall never be vigorous, there must be some means of Re-union found out, by representing to the Parliament some Considerations, and afterwards by proposing to them some Overtures grounded upon those Considerations, and which tend to the Re-union and Satisfaction of both Parties.

The first consideration is, that, as in the time of King *Edward the sixth*, the Reformation, or the transferring the Roman Catholick Religion to that of the Protestant, was to be made in a Kingdome, where of ten persons, nine of them had strong Inclinations and good Affection to Popery, the first Reformers, who were all of them sincere persons, and had the fear of God before their eyes, I say, they were necessarily obliged to manage the spirits and tempers of men with all the prudent caution they could; and though their work was absolutely to change the doctrine of the Church of *Rome*, as they did, and not to retain the least Nail, or seed of it that may any wayes grow again; but to banish out of *England* all the *Romish* Heresies and Damnable Idolatries; because that was a thing might be done imperceptibly and without noise; so as that the people, who are most commonly ignorant in these matters, might not be shocked at it: Yet on the other hand they were forced to retain almost all the Government and exteriour service of *Rome*,

and the practice of their Ceremonies, whereof a great alteration would have caused no doubt great commotions in *England*. And in truth the people, who penetrate the least into matters of belief, took no notice that they had taken away Transubstantiation, so long as they kept up kneeling at the Table of the Lord, and retained the outward face of Hierarchy, of Ceremonies, observation of Festival dayes, of Fasts, and of Lent, which are things that most affect the people, which they easily swallow, and wherein they make their greatest part, if not their whole of Religion to consist: So that the Transition of *Rome* to the Protestant Religion was made without noise, or so much as the peoples being alarmed at the loss of their old Religion, which they did only reform, (as they said) taking away some of the Abuses that had stollen into it: This was apparent in the Insurrection that broke out in *Cornwal* in the time of King *Edward*, against the attempt to banish the Mass; but which was presently appeased, after they had informed the *Male-Contents* that they had made no other Alteration in the divine service, than onely the translating of the Mass into English.

THEN we are next to observe, that though these holy persons, who first set their hands to the work of Reformation, retained several of the practices and Ceremonies of *Rome*, for the reasons aforesaid, yet it was a thing far from their thoughts to be willing to have the Infallibility of *Rome* be according to their first resolutions accounted unalterable, as if what had been once Established, should not need to be touched over again, since they only designed to give the first draught (as it were) of the Reformation, adjusted to the posture of *England* in their time, not to what they could have wished, but to what they were able to do: for as we learn by some Letters of *Calvin* and *Peter Martyr*, the first Reformers did promise themselves much, that their Successors would go from those first Rudiments of Reformati-  
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on, to that which should be a more perfect and exact work when the people should be more illuminated, and the number of Protestants should be greater : *Et sic à talibus Rudimentis* (sayes Calvin in his Epistle to the English men, where he calls those Rudiments *tolerabiles ineptias*) *incipere licuit, ut doctos tamen probosque & graves Christi Ministros ; ultra eniti, & aliquid limatius & purius querere consentaneum foret.* The first Reformers acted in that manner as persons carry themselves in the first Establishments of States and Kingdomes, wherein the Legislators do not propose to make a perfect Model of Government, which neither can, nor ought to, suffer a change from good to better: And so it is in the first Invention of Arts, as of Paper, Printing, concerning Navigation, Painting, or any other curious work, &c. in which it is never to be expected, that one should attain the height of perfection at one dath or Essay, and where oftentimes, what the first Inventors have projected, is not practicable by those that come after them.

BUT those who have succeeded the first Reformers, have not trod in their good steps, nor have they been influenced by the Interests of Heaven, but by those of this World: As five, or six hundred persons of the Clergy, the Bishops, Deans, and Canons, have got into the possession of two thirds of the Ecclesiastical Revenues, they are now become Zealous Opposers of the work of a more perfect Reformation, and block up all the Avenues to all attempts of dividing the Benefices more equally than they are, and which are enjoyed by a very small inconsiderable number of persons. They labour to perswade *those that have the rule over them*, that what the Non-conformists call but a breaking forth, or rude Essay of Reformation, in the time of *Cranmer*, and *Ridley*, was a perfect work and Masterpiece, which ought not to be medled with any more, unless by a greater

ter affinity with *Rome*: Above all they labour to infuse into the minds of these Crowned heads, that the KING at the head of the Convocation; and even by his sole Power and Authority can give Laws to the Church independantly on His Parliament, and so by that means to continue an Ecclesiastical Empire seperate from the Civil, and to make it rest upon that small number of the Clergy which possesses the two thirds of Ecclesiastical Revenues.

TO be short, as the Successors of *Cranmer* and *Ridley* saw, that the design of those glorious Martyrs could not take its effect, but by depriving them of their Empire, and of all their fat Benefices, they have acted just quite contrary to what they had in their Eye to be brought to pass: for instead of getting further and further from the Doctrine and practices of *Rome*, they have been alwayes advancing more and more to them; whereas the first Reformers, in retaining some of the Ceremonies of *Rome*, did principally intend by that nearness of affinity with it, to draw over those of that Communion to their own; and not to impose them with rigour on the Protestants; those who have come after them, have turned a means of Peace and Reconciliation, into an Apple of discord, division, and Schisme: Whereas the first Reformers had pulled down the Altars, these have set them up again: Whereas those above all things aimed to respect the Churches beyond Sea, and to keep a strict Union and Friendship with them, their Successors have banished them both from their Society and Communion, and have turned *Calvin* into redicule, and fanaticisme. Their Animosity is so far carried out against the Churches of *France*, that *Henry Dodwell* has maintained to *Dr. Tillotson*, that the Reformed Churches in *France* had better by much have kept in the Communion of the Church of *Rome*, than be governed as they are without Episcopal ordinations.

AS to the Overtures to a Re-union, it is to be expected from the Wisdom of the Parliament, that they will do all, that their first Reformers would have done, if they were alive at this day, for a perfect establishment of the Protestant Religion, against the attempts of *Rome*, and that they will act the Reverse to what the Successors of the first Reformers have practised, which has been continually to oppose, and bring obstacles to the good designs of both KING and Parliament, who would have made, no doubt, before this time a Reformation of the Abuses of the Church of *England*: As when the House of Commons has made (what they have oft attempted) preparatory Acts, to give bounds to the immeasurable Jurisdiction of the Bishops, to give them Assistants, to take away the plurality of Benefices, and to reduce Chapters to a better pass and usage than they are at this day, which nourishes onely idleness and sloth. And when in the 13. year of *Q. Eliz.* there was a Statute made, which obliged Ministers onely to subscribe to the Articles concerning Doctrine; the corrupt party of the Church of *England* alwayes rendred fruitless and insignificant, all these fair Overtures of Union, and even have trampled upon the Models proposed by the good Bishops *Usher* and *Hall*, and with heat and transport opposed the Establishment of that excellent Model, which our gracious KING CHARLES the II. proposed at the time of his Restauration to the Crown, and which it could be wished, that the Parliament would again take into their serious Consideration, as the onely remedy to re-unite both Parties, and to settle the Protestant Religion upon its firm and natural Basis, and render it impenetrable to all the designs and attempts of the Papists.

THIS Model is so much the more excellent, as it is formed upon that of the People of God, among whom the Church and Republique were Synonymous terms: and the

Ecclesiastical Jurisdiction was not distinct from the Civil: for the Sacrificers, as such, were not invested with any Jurisdiction. *Naturaliter Sacerdotibus, (sayes Grotius de Imperio summorum Potestatum, cap. 9. sect. 3.) nulla jurisdictio competit, quare etsi Sacerdotes habuerunt jurisdictionem, non habuerunt ut Sacerdotes, sed ut Magistratus.*

AND it is therefore to be hoped and expected from the Wisdom of the Parliament, whose designs have been of late vigorously seen to oppose Popery, that they would banish this Maxim of a Collaterality of Jurisdictions, which establishes it mightily in the world. Methinks it is so much the more Erronious, as it was disputed against in the year, 1641. By the Author of an Excellent book, the title whereof is, *The Heritage of Bishops* (and who it is thought was a Bishop) for he there expressly denyes their right of Suffrage and voting in the house of Peers: as you may see by his words, pag. 22. *Digna est pontificium, quod regimen Ecclesiasticum est distinctum à civili, &c.* That opinion which distinguishes the Ecclesiastical jurisdiction from the civil is a pure piece of Popery: It is affirmed by Bellarmine (*lib. de Pontifice cap. 5.*) with an accent of so much the more assurance, as it is not contested, neither by the Protestant Doctors, nor by those of Rome, this is what that Cardinal affirms from a pure motive of interest, that so he might exalt the power of the Pope above that of **KINGS** and Princes, and that so he might exempt the Clergy from their submission to the Secular Authority.

Calvin agrees with Bellarmine, *Instit. lib. 4. cap. 11. Sect. 1. &c.* But let it not displease them, though this opinion be the Idol of all the world, and it hath run through all places; and though not only in England, but elsewhere the Ecclesiastical Courts are distinct from the Civil; yet I do boldly maintaine, that this opinion and this Practise is not approved of by God, and is contrary to the ancient practise under the legal Oeconomy, and is the cause of the introduction of Popery into the world, and of the disorders that have since come by it.

AGAIN



AGAIN this Model of Government made by the KING, or by his Parliament, is so much the more considerable as it hath an harmonious concurrence with that of the first Reformers in *England*, and elsewhere, when they made but one body of the Church and of the Republick, and did put Ecclesiastical power into a meer mockery and illusion, and excommunication they made of it a fantasmie, unless both were subordinate to the Civil power: Such were *Zuinglius*, *Cranmer*, *Ridley*, *Hooper*, *Martyr*, *Bullinger*, *Musculus*, *Gualterus*, and those who succeeded them, the two Bishops *Wilsen* and *Andrew*, *Richard Hooker*, *Dr. Stillingfleet*, *Cameron*, *Tilenus*, *Rivet*, *Vedel*, *Macceri*, *Des-Marets*, *Mastrezat*, Mr. *Gaches* in his Sermon at the ordination of Mr. *Sarrau*, Mr. *Mussard*, and a hundred others.

AS to the other overtures for the establishing of good Religion and good order in the Church, it is not necessary to speak of them in particular and retaile, so long as those who set at the helme of affaires know that the Reformation must begin by that of the Universities, banishing out of those Schooles all the Doctrines and persons infected with the Heresies of *Rome*, *Pelagius*, and *Socinus*; and putting into their places such as were in them about twenty years ago, or the very Individual persons if they are yet living.

IT is to be wished also that these Sages of the Parliament would well consider.

1. THAT the first Legislators never made Laws to the people until they had before hand thoroughly weighed, whether their dispositions were likely to receive them, and the number of the persons, either who would in all probability submit voluntarily to them, or who possibly might be extream averse to those laws.

2. THAT as it is altogether unreasonable, nay impossible, to impose upon the Scotch people the Ecclesiastical Government

vernement; the Liturgy, and the Ceremonies of *England*, for which fourscore and nineteen of a hundred have an Averſion, the honourable Members of Parliament, would do well to take the ſame meaſures in their debates and practices as to Reformation, that they have a deſign to do in matters of Religion; and ſince of ten perſons in *England* that have a love and kindneſs for the Proteſtant Religion, there are two thirds of them that cannot away with the Epiſcopal Government, in that manner as it is at this day eſtabliſhed, at leaſt the Liturgy and the Ceremonies, it would be to act contrary to Reaſon, and to continue diviſion, diſorder, and animoſities, if they did continue the impoſition of them.

3. THAT this was the thought of *Mouſſieur de Thou* in his Preface to *Henry the fourth*, that it was to ſin againſt Reaſon, and the Peace of the Kingdome, to think of being able to bring thoſe of the Reformed Religion to the Communion of *Rome*; and that the onely conſideration of their great number ought to perſwade the KING to give them as much Religious, as Civil, liberty.

4. THAT as to *England*, it ought alſo to be the Opinion of its Legiſlators: For it hath been that of all the great men both within and out of *England*; of a *Barleigh*, a *Walsingham*, a *Bacon* Lord *Vernham*, a *Shaftsbury*, and a *Hollis*. It has been likewiſe the Opinion of the Pa-piſts themſelves, and of Strangers that have come over into *England*; and have made an exact ſearch and inquiry into the humours, the genius, and number of thoſe people that adhere to the reigning Religion, and of thoſe that are contrary to it: My Lord *Caſtlemaine* againſt Dr. *Floyd*, ſpeaks of the Prelates as of perſons that have loſt their Senſes, to ſet upon the Perſecuting of thoſe that are much more numerous than themſelves. *They would be puniſhing for Conſcience, where above half of the Nation is openly of a perſwaſi-*  
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en contrary to theirs; and three fourths of the remaining parts, care not a Fiddle-stick for them.

SORBIERE in his Voyage into England sayes, the Churches are built after the Protestant way, and are only great Auditories, with Galleries particularly for the use of preaching, and some small Cante of the Liturgy; For the people have an aversion for it; and the Religion which is at this day received from the State is the least followed. in pag. 58. he sayes; indeed the Presbyterians are those that have re-established the KING upon his Throne; and it is that for which they now reproach him, being so persecuted as they are.

ABOVE all the Italian Historian Siri-is expresse in his History di Currenti tempi; *La puritana cioè che professando il Calvinismo, nella sua rigida & pura forma, costituisce la parte valne; & che con odio sempre implacabile alla Religione Catholica.* The meaning is, that the Puritans are that part of the people, both the most holy, and the most numerous, as also the most powerful, and most rich, and that have the greatest aversion to the Roman Catholick Religion: All these considerations, and all these testimonies, are they not sufficient to perswade our Legislators to make a Reformation adjusted to the great number of the Puritanical people of England, and who exceed the others not onely in number, but also in purity of Doctrine, and exactness of Life and Manners?

BUT the incongruity of making the Essay of Reformation in the time of KING Edward the sixth, to pass for a full and compleat Master-piece, that ought not to be touched again, is no less, than when the tenth part of the people of England, and the thousandth part of the Protestants, would fain pass for the Church of England, and for the only true Protestants in Europe, which ought to be acknowledged for the holy, pure, Orthodox, and visible Church of Jesus Christ upon the Earth, at least, which ought to have

the right hand of excellency before all the Churches Reformed from Popery, to which belong the Succession of Pulpits since the Apostles, the purity of Doctrine, and holiness of life, only for this reason, because it possesses the Episcopal Ordination: for it is much after this manner that the Doctors, *Stillingsfleet*, *Tillotson*, *Floyd*, and Mr. *Durel*, speak of it: When they invest five or six hundred of the Beneficed Ministers with the name of the Church of England: This is indeed no better than a piece of refined fashionable *No-sence*, to affirme, that the first draught of Reformation ought to pass for a perfect worke, that must admit of no hand to come over it again, and give it the last live touches; and that a handful of persons in a Corner of the world, moved and actuated by such Interests, as I am unwilling to name, must needs be, above all others in Christendome, the little flock of *Jesus Christ*.

ALSO this opinionative humour of rejecting since the time of KING *Edward the sixth*, all the overtures of going over the reformation again, is not an effect, neither of the wisdom of Heaven, nor even of that of this world, and of persons that have but the least reason and common sense, who know that it hath been the practise of all ages, and of all the successors of the first Legislators, who being sensible that those have not been able to foresee in the first Establishing of Laws, the inconveniencies which may arise from them, are forced many times to repeale some of the first lawes, or at least to make some change and alteration of them. This is what the Parliaments of *England* have alwayes done; but this is what the Church of *England* has never been willing to do.

YOU expect it may be, that I should pass from those that approve of my writing to them that condemn it, but it would be labour lost to attempt the Cure of their prejudices, or the giving them any satisfaction, unless they do  
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convince me of a lie, or that I have mak'd or disguis'd, by some sinister interpretation, the opinions of those great men whom I alledge: Unless we can do that, I shall remain constant in that opinion, that those who condemn my writing are as much under the Tyranny of prejudices, as those who speak against my *Ingulum cause*, and my *Fasciculus*; as if they were pernicious pieces that tend to the ruine of the Church of God, to the subversion of all good order; and which are the production of a person that is moved by an evil spirit, or at least, that is a seer of contentions, and an Enthusiast: For these are the *Ideas* of my person, and of my writings, quite contrary to those that one of the great men in the Protestant party has conceived both of me and them: He has not indeed forbid me to name him, but he has not likewise given me the permission to do it, so that it will be a very Innocent Action to produce here a fragment of the Letter he wrote to me, which is dated from *Paris* the 28 of March, 1679.

SIR,

**I**T was my happiness to have a little Book written by you, and intitled *fasciculus*, &c. fall into my hands some weeks ago; I read it, and when I had done, went through it again with an extream pleasure, and great advantage: I discovered in it important truths, which I was, I must confess, ignorant of until then. To do you justice, I must acknowledge that it is you, who have put the last hand to the Reformation, which remained imperfect and unfinished without your generous Succour, and which being destitute of your illuminations, has not made any progress for this hundred years. You are the first that hath discovered the Mystery of Iniquity at the root and bottom, and who shew to all that will not be longer blinded by interests and prejudices, the infallible means to ruine Antichrist, and to downfal the Beast. Before you had taken the  
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*hoodwink from my Eyes, I thought Excommunication was as solidly grounded upon the holy Scripture, as any of our Articles of Faith, especially when I heard our Ministers, say with so much assurance, in the name and Authority of Jesus Christ, I excommunicate, &c. But I see by the solid and ~~un~~answerable refutation, that you make from the principal passage upon which they pretend it is strengthened and supported, nothing to be more gain than what they alledge to establish that ~~fantasie~~, as you call it truly well. I thought, Sir, it was my duty to testify my acknowledgements to you, and to thank you most heartily for the good Office you have done me: Ingenui est pudoris fateri per quos profeceris. Assure your self, Sir, that I will not hide this Talent, I have received from you in a Napkin: But I will endeavour to the utmost of my power and interest to make known these truths that you have discovered, and to gain you Proselytes: May you always keep firm against the Persecutions, &c.*

BUT thought it to be an Action very Innocent to Print the Letter of this great man, whilst I do not name him, and he is not known by any of my Friends: Yet I had not made it publick, if my Age of Seventy four years did not convince me, that if I should stifle during my Life this clear evidence of my good cause, by so eminent an Authority, it might in all probability remain in the Grave of silence with me to the Resurrection: And my new thoughts by way of an Essay towards an Ecclesiastical History might also run the same risque. This consideration hath carried me to add to his Letter the Arguments of all the Chapters of my Book, rather for the satisfaction of him, whom I find so agreeing with my Sentiments, than for that of any other person: That so if God gives me any longer time to live, he may have farther profit, and draw from me those pieces that go to the making up of my History, to which he may give a run in the World with greater facility.

FINIS.

A  
NEW ESSAY  
Towards a TRUE  
ECCLESIASTICAL  
HISTORY.

Which may serve as

A KEY  
TO THE  
ANNALS  
OF  
BARONIUS

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*The Preface.*

## Or, An IDEA of the BOOK.

*Chap. 1.* **O**F the Origine of Church Power from the time of *Jesus Christ*, and of *Saint Paul*: and of its progress even to the time of the Decretals; that it is the true Mystery of Iniquity.

*Chap. 2.* A Continuation of the same matter a little more exact, even to the Council of *Calcedony*.

*Chap. 3.* A farther History of the Ecclesiastical Power from the Council of *Calcedony* down to the time of the Introduction of the Decretals.

*Chap. 4.* Another Discourse about the same matter: that the Decretals have made the Pope the Head of the Ecclesiastical Power; and have given him an Empire over Kings and Nations, and do yet continue the possession thereof to him; and though the falsity and cheat is discovered even by the Romanists themselves, yet it is not in the Power of that to shake it.

*Chap. 5.* A Continuation of the same subject in somewhat a more exact manner: That the Decretals have established the Pope to be Governour in Chief of the Catholick Church.

*Chap. 6.* Tho the Pope be an earthly Prince, not only in his own Territory, but also in the states of others, and he may by a just title keep an Empire over them, and have the priority of them; yet it is not by the possession of that earthly Empire, either over them, or in his own Territory; that he makes himself considerable in the World, but it is by this deceit and illusion of Words *Ecclesiastical* and *Spiritual*; under the mantle of which he conceals his earthly Empire.



*Chap. 7.* A Resolution of that Question, Why the Popes do prefer the possession of their Empire by frauds, tricks and impostures, under the disguise of those words *Ecclesiastical* and *Spiritual* power, to the possession which they might lawfully have under its true name of earthly Empire, in the same manner as Princes possess theirs?

*Chap. 8.* Of Religious and Civil Adorations: Of those which the Popes did formerly give to Emperours; and of that which Emperours and Kings give to him now at this day. Of the sin that is in it: that the presence of the Ecclesiastical power, doth make those Adorations and kissings of the Foot to be criminal, but its absence makes them Innocent.

*Chap. 9.* Of the Agreement and difference of the Pope's Empire with that of the Roman Emperours: That he is the true, and also, in some manner, the legitimate Successor of those, and possesses the same Empire.

*Chap. 10.* Of the Artifices preparatory to the Introduction of the Decretals, which the Popes have made great use of to dispose the people to submit themselves to their Empire, or power Ecclesiastical.

*Chap. 11.* Of the Artifice of the Popes to prevent the discovery of the Decretals Imposture, in securing to themselves the fidelity of the secular Clergy, and in creating another Clergy far more numerous.

*Chap. 12.* Of the Artifices and reasonings of *Baronius*, who, confessing the Popes, immediately after the Introduction of the Decretals, to be infamous and Abominable persons, draws from thence an Argument to exalt so much the more the Authority of the Church of *Rome*, and to enhance the Valuation of its Truth, its Holiness, Infallibility, and Perpetuity.

*Chap. 13.* A touch of some considerable Legends and Impostures in the Annals of *Baronius*, to raise the Jurisdiction



dition Ecclesiastick above the Civil; and to justify the Power of the Popes to dispose of Empires and Kingdomes, and to depose Emperours and Kings: By which a judgement may be made of the entire piece of the Annals, and of the sincerity of the Author in all his works. In a word, as the Annals of *Baronius* are nothing else than the History of the power Ecclesiastick, and of its Establishment in the world; so likewise the overthrowing of that power is the refutation of all *Baronius*.

*Chap. 14.* That the presence of the Ecclesiastical power in the world submits to the Pope, reasonably and naturally the Civil power, and justifies the Excommunication and deposition of Kings and Emperours.

*Chap. 15.* That the Hypothesis of an Ecclesiastical power is more reasonable according to the practices of *Rome*, than the manner in which the Protestants have used it.

*Chap. 16.* That the Religion of *Rome* is nothing else but the people's adhering to the Pope; with an examen of that Maxim, that there is no Salvation for those who are separated from the Pope; and have no Communion with him.

*Chap. 17.* Continuation of that abusive Maxim; that there is no Salvation out of Communion with the Pope.

*Chap. 18.* Continuation of the same matter, by a method that is more powerfully destructive of that abusive Maxim of *Rome*, and by Arguments that come near to a demonstration.

*Chap. 19.* A clear demonstration that before the Refusal that *Gregory* the first made to the title of Universal Bishop, and before the Introduction of the Decretals, the Pope was not acknowledged Governour in cheif of the Catholick Church: But that the Power Ecclesiastick which reign'd then, was partaged, and possessed in Common by the Bishops of great Seas.

*Chap. 20.* Of the Artifices of the Popes to dispose the people to submit themselves to their jurisdiction; at the time of the dissolution of the Roman Empire, and the Expulsion of the Lumbards by the French.

*Chap. 21.* Of the Impostures and Cruelties which the Popes have exercised in the prosecution of the Holy War, to submit King and people to their Empire, or power Ecclesiastick.

*Chap. 22.* That the greatest men of the Communion of the Church of *Rome*, who pass, in the esteem of Protestants and Popish Doctors, for persons of Learning, integrity, and piety, and who also have not dissembled the corruption of the Popes, and the Roman Church; have yet notwithstanding contributed more to the exaltation of the Ecclesiastical power, and to the building up the Empire of the Pope in the Territories and States of others, than those who have been sold to the Interests of *Rome*, or, who have imitated the Popes in the Impurity and filthiness of their Lives.

*Chap. 23.* Of the Vanity and Nullity of the eminent Authority of the Church, and Councils, in that manner that the Doctors of both Communions spake of it.

*Chap. 24.* Of the Irriparable faults committed by the first Reformers.

*Chap. 25.* An Examen of that received Maxim by the Doctors of both Communions; that Excommunication is an Ordinance of *Jesus Christ*, altogether as necessary to Salvation, as the Word and Sacraments: And that it is retained by vertue of the Keyes of the Kingdome of Heaven, and the power of binding and loosing.

**FINIS.**